

# THE CONFESSION OF FAITH

*Of certaine English people, living in  
exile, in the Low Countries.*

Together with a brief note of the speciall  
Heads of those things wherein we dif-  
fer from the Church of England.

2 C O R. 4. 13.

We beleeve: therefore have we spoken.

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*Harmony of Confess: in the Preface set before it, in  
the name of the French & Belgick Churches.*

The Prelates and Priests alway cry out, that we  
are Hereticks, Schismaticks, & S &aries. How-  
beit let them know that the crime of Herely is  
not to be imputed to them whose Faith doth  
wholy rely upō most sure grounds of the scrip-  
ture; That they are not Schismaticks, who en-  
tirely cleave to the true Church of God, such as  
the prophets & Apostles do describe unto us; Nor  
they to be counted S &aries, who embrace the  
truth of God, which is one & always like it self.



To the reverend and learned men, Students of  
 holy Scripture in the Christian Universities, of  
 Leydon in Holland, of S. Andrews in Scot-  
 land, of Heydelbergh, Geneva, and of  
 like famous Schooles of learning in  
 the Low Countries, Scotland,  
 Germany, & France.

The English people exiled, in the Low Countries,  
 with grace & peace in Iesus Christ.

**T**His true Confession of our Faith, in our  
 judgment, wholly agreeable to the sacred Scrip-  
 tures, we here exhibit unto all to be discussed: and  
 unto you (reverend Sirs) we dedicate it for two cau-  
 ses. First, for that we know you are able in respect  
 of your singular knowledge in the Scriptures, and  
 hope you are willing in respect of your sincere piety,  
 to convince our errors by the light of Gods word,  
 if any where we erre out of the way. Secondly, that  
 this testimony of Christian Faith, if you also find  
 it to agree with the word of truth, may by you be  
 approved, either in silence or by writing, as you shall  
 thinke best.

It may be, we shall be thought very bold, that  
 being despised of all, yet doubted not to sollicite  
 you so many and so great learned men. But this  
 we did, partly at the request of others, to whom we  
 would not deny it; partly with desire to have the

through your help more defended & further spread abroad; partly constrained by our exile and other calamities almost infinite; partly also moved with love of our native Countrey, and of these wherein now we live, and others else where; wishing that all may walk with a right foot to the truth of the Gospel, and praying dayly unto God, that the great worke of religion & the Church decayed, which he hath happily begun in these latter times, by our Gracious Sovereigne and the other Princes of these Countreies and ages (his Servants) he would fully accomplish to the glorie of his name and eternall salvation in Christ of his elect in all places of the Earth.

Touching the causes which moved us to publish this Confession of Faith, and to forsake the Church of England, as now it standeth, we have truly, and as briefly as we could related them, in the Preface to the Reader, hereafter following; and therefore thought here to omit the repetition of them. The Lord Iesus alway preserve you and your Universities, to the praise of his name, the ornaments of good learning, the propagation & maintenance of his pure Religion.

From Amsterdam in the low Countreies;  
The yeare of the last patience of  
the Saints, 1598.

The





*The Preface to the  
Christian Reader.*

**I**T may seeme strange unto thee (Christian Reader) that any of the English nation should for the truth of the Gospell be forced to forsake their native country, and live in exile, especially in these dayes when the gospell seemeth to have free passage and flourish in that land. And for this cause have our exile beene hardly thought of by many, & evil spoken of by some, who know not (as it seemeth) either the true estate of the Church of England, or causes of our forsaking and separation from the same, but hearing this *Sect* (as they call it) *to be every where spoken* AR. 28,  
*against,* have (without all further feare) 29. accounted and divulged us as hereticks, or Schismaticks at the least. Yea some (and such as worst might) have sought the increase of our afflictions, even here also if they could: which thing they have both secretly and openly attempted.

This hath Satan added unto all our former sorrows, envying that we should have rest in any part of the inhabited world, & therefore cealeth not to make warre with the remnant of the womans seed, which keep the commandments of God, and the testimony of Iesus Christ. But the Lord that brought his former Israel out of Egypt, and when they walked about from nation to nation, from one Kingdome to another people, suffered no man to doe them wrong, but reproveth Kings for their sakes: The same Lord yet liveth to maintaine the rights of his afflicted Servants, whom he hath severed, and dayly gathereth out of the world, to bee  
 Rev. 12 unto himselfe a chosen generation, a royall  
 Psal. 105, 13, 14 Priesthood, a peculiar people & Israel of God: He is our hope and strength & help in troubles ready to be found, he will hide us under his wings, and under his feathers we shall be sure, untill these miseries bee overpast.

And though we could for our parts wel have borne this rebuke of Christ in silence, & left our cause to him who judgeth justly all the children of men: yet for the manifestation & clearing of the truth of God from reproaches of men, & for the bringing

ing others together with our selves to the same knowledge and fellowship of the gospel, we have thought it needfull & our duty to make known unto the world, our unfeyned faith in God and loyall obedience towards our Prince and all Governours set over us in the Lord, together with the reasons of our leaving *the Ministry, worship, & Church of England*. Which are not (as they pretend) for some few faults and corruptions remaining, such as we acknowledge may be found in the perfectest Church on earth: Neither count we it lawfull for any member to forsake the fellowship of the church for blemishes and imperfection, which every one according to his calling should studiously seek to cure, and to expect and further it, untill either there follow redresse or the disease be growen incurable, & *the candlestick be moved out of the place*. But we having through Gods mercy learned to discern betwixt *a* the true worship of God and the Antichristian Leiturgy; The true ministry of Christ & Antichristian prelacy; the ordinances of Christs testament and Popish canons: have also learned to leave *b* *Psalm 37*, *b* the evill and choole the good, to forsake *27*,

*Rev. 2. 5*  
*a 2 Cor. 6*  
*14. 15.*  
*Pf. 94. 20*  
*2 Thes. 2,*  
*3.*

Ier. 31, 6 *Babell the Land of our captivitie, and gett*  
 Rev. 18, 4 *us unto Sion, the mount of the Lords holines,*  
 & 14, 1. *and place where his honour dwelleth.*

But first we desire thee, good Reader, to understand, and mind that we have not in any dislike of the civil estate & politick government in that *common wealth* which we much like & love, separated our selves from that *Church*: Neither have we shake off our alledgeance & dutifull obedience to our Sovereigne *Prince*, the honourable Counsellors, and other Magistrats set over us, but have alwayes & still doe reverence love & obey them every one in the Lord, opposing our selves against all enemies forreigne or domestical; against all invasions, insurrections, treasons, or conspiracies, by whomsoever intended against the Prince and the State, and are ready to adventure our lives in their defence, if need require; neither have our greatest adversaries ever been able to attaine us of the least disloyaltie in this regard. And though now we be exiled, yet doe we dayly pray and will for the preservation, peace, and prosperity of our Sovereigne Prince and all the dominions of that kingdome.

And whereas we have been accused of

*insurrections*

intrusion into the Magistrats office, as going about our selves to reforme the abuses in that land, it is a meer malicious calumnie, which our aduersaries have forged out of their own heart. We have alwayes both by word & practise shewed the contrary, neither ever attempted or purposed any such thing: but have endeoured thus onely to reforme our selves & our lives according to the rule of Gods word, by absteyning frō all evil, & keeping the commandments of Jesus; leaving the suppressing & casting out of those remnants of Idolatry, unto the Magistrats to whom it belongeth.

Neh 6 6,  
7, 8.

And further we testify by these presents unto al men, & desire them to take knowledg hereof, that we have not forsaken any point of the true auncient, Catholicke and apostolike faith professed in our land; but hold the same grounds of Christian religion with them still, agreeing likewise herein, with the Dutch, Scottish, German, French, Helvetian, and all other Christian reformed churches round about us, whose Confessions published, we call to witnesse our agreement with them, in matters of greatest moment, being conferred with these Articles of our Fayth following.

Harmonie  
of Confes.

The things then onely against which we contend, and which we mislike in the English parish assemblies, are many reliques of that *man of sinne* (whom they pretend to have abandoned) yet reteyned among them, & with a high hand maintained, up holdē & imposed. The particulars wherof (being almost infinite) cannot well of us be set downe, and would be tedious and yrksome to thee (good Reader:) But the principall heads wee will truly relate, and that so briefly as in so large and consule a subject we can.

*First*, in the planting and constituting of their Church (at the beginning of Queen *Elizabeths* reigne) they received at once into the *body of that Church*, as members, the whole lād, which generally then stood for the most part professed Papists, who had revolted from the profession, which they made in the dayes of *king Edward* of happy memory, and shed much blood of many Christian martyrs in Queen *Maries* dayes. This people yet standing in this fearfull sinfull state, in Idolatry, blindness, Superstition, and all manner wickednes, without any professed repentance, and without the meanes thereof, namely the preaching

preaching of the word, going before, were by force and authority of Law only compelled, and together received into the bosome and body of the Church, their Seed baptised, themselves received & compelled to the Lorde Supper, had this ministry & service (which now they use) enjoyned & set over them, and ever since they & their Seed remaine in this estate, being all but <sup>a</sup> 1 Pet. 2 one body, commonly called *the Church of* <sup>5, 1er. 51,</sup> *England.* Here are none exempted or ex- <sup>26.</sup> cluded, be they never so prophan or wret- <sup>baa 2, 38</sup> ched, no atheist, adulterer, thief, or murde- <sup>40, 41. &</sup> rer, no lyer, perjurer, witch, or cōjurer, &c. <sup>8, 36, 37,</sup> all are one fellowship, one body, one <sup>15, 9,</sup> Church. Now let the law of God be look- <sup>Job. 10, 3,</sup> ed into, and there wilbe found that such <sup>4, 5, Esa.</sup> persons <sup>35, 8, 9.</sup> <sup>c Job. 15,</sup> <sup>a</sup> are not fit Stones for the Lords <sup>2, 5, Mar:</sup> Spirituall house, no meet members for <sup>18, 15, 17</sup> Christs glorious body. None of yeares <sup>b</sup> <sup>Lev. 13,</sup> may be received into the Church without <sup>46, Num:</sup> free professed faith, repentance, and sub- <sup>4, 13.</sup> mission unto the Gospell of Christ and his <sup>d Iohn 15</sup> heavenly ordinances. Neither may <sup>19, & 17.</sup> any <sup>14, 16,</sup> continue there longer then they bring <sup>Mar: 3, 12</sup> forth the fruits of sayth, walking as be <sup>Lev: 20,</sup> cometh the gospel of Christ. *Christ Jesus* <sup>24, 26,</sup> <sup>1 Iohn 4,</sup> <sup>d</sup> hath called and severed his servants out <sup>5, 6.</sup> of and

of and from the world. How then should this confused & mixed people be esteemed the orderly gathered true planted and right constituted Church of God?

Secondly, as they have reteyned the whole rout of the popish multitude without any distinction, for members of their Church, so have they set over them (as reason was) the same popish Cleargie and Prelacy, which they received from the Remish Apostasie, and this day is to bee found in the popish Churches; to wit:

About 40 ecclesiastical offices are at this day in the Church of England, never a one appointed by Christ in his Testament, Archbbs. Primates, Bbs. Metropolitans, Suffraganes, Archdeacons, Deans, Chancellours, Commissaries, and the rest of that rable, which rule and govern these assemblies according to the popish Canons, Rules, and Customes. These have the power & authoritie in their hands to set forth injunctiōs, to make and depose Ministers, to excommunicate both Priests and people, which they doe very exquisitely, if they yeeld not unto them their due homage & obedience. These have both Ecclesiastical and civil authority, to reigne as Princes in the Church, and live as Lords in the Common wealth, to punish, imprison, and persecute evē to death al that dare but once murter against



against their unlawfull proceedings. Of these Prelats tyranny, cruelty and unlawfull authority, the better sort both of preachers and people have cryed out, and long time sued unto the Prince & Parliament to have them removed out of the church, as being the limmes of Antichrist. But not prevailing, they are now content (for avoyding of the crosse of *Christ*) to submit themselves and their soules to this Antichristian Hierarchy, and beare the sinfull yoke and burden of their traditions, and to receive and carry about the dreadfull and detestable marke of the *Beast* upon them.

*Thirdly*, the inferiour ministry of that Church, consisteth of *Priests, Persons, Vicars, Curats, hired preachers or Lecturers, with* <sup>with what</sup> *Clerks, and other like Officers,* which have words & received their offices, calling, and authoritie <sup>rites, in from their forenamed Lords the Prelats; <sup>what Habit and</sup> to whom they sweare their *canonicall obedience,* and promise to performe it <sup>gesture, with all <sup>these</sup> reverence and submission. Their office <sup>things</sup> is to read over *the Service Booke* and <sup>are to be</sup> *Bishops Decrees,* thereby to worship God, <sup>done, they</sup> to marry, to bury, to Church women, <sup>are taught</sup> to visit the sick, give him the Sacrament, <sup>in their</sup> *Rubrick,* and</sup></sup>

and forgive him all his finnes; & if their livings or benefices ( as they are called ) amount to a certaine summe of money in the Princes booke, then must they preach, or get some other to preach for them four Sermons in a yeare in their Parith. Where also must be noted, that the most part of these Priests are utterly unlearned, and cannot preach at all; whereby it commeth to passe that most of the people are as blinde as they were in the darke dayes of popery. These Ministers generally, as well preachers as other, live in feare and servitude under the foresaid Lords the *Bbs.* For as without their licence written and Sealed, they cannot preach, so upon their displeasure and for not obeying their injunctions, they are many times suspended, degraded & if they wil not be ruled, put in prison: so that sundry of them have bee suspēded & imprisoned for preaching against the *Prelats*, not subscribing to their devised *Articles & Booke of cōmon prayer*, not wearing the square Cap and Surplice, not reading the *Service-book*, & be tyed to the same, not coming to the *Bbs. Courts* visitations, inquisitions, til now of late being wearied with these troubles, they give place to  
their

their tyranny, and are content to conform themselves, and yeeld their Canonical obedience according to their Oath, keeping now silence, yea going back, bearing and bolstering the things which heretofore by word and writing they stood against, so long as there was any hope that the priuce and Counsell would have hearkened unto them, and put these adversary *Prelates* out of the Church.

*Fourthly*, for administration, which is by Law imposed upon all, both *Clergie & Laitie*, (for so they distinguish them) they gathered their *Service-booke* verbatim out of the *Mass* booke, turning out of Latine into English the *Suffrages*, prayers, *Letany*, *collects*, &c. (leaving out some of the grosse points therein) keeping still the old fashion of *Psalmes*, *Chapters*, *Pistles*, *Gospels*, *versicles*, *responds*; also *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, *Our Father*, *Lord have mercy upon us*, *The Lord be with you*, *O Lord open thou my lips*, *Glorie to God on high*, *Lift up your hearts*, *O come let us rejoyce*, *Glorie be to the Father*, *Quicunque vnus*, &c. These doe they read dayly, morning & evening all the yeare long in their *Priestly vestures*, *Surplice*, *cope*, &c. Some they

Some of  
them in  
certaine  
English  
Bookes set  
forth,  
have  
reckoned  
above 100  
popish  
corruptions,  
yet  
retayned  
in this  
Church:

they say, and some they sing, having in their Cathedrall Churches, the *Organs*, *Queristers singing men and boys*, as in times past in popery. Many Popish errors yet remaine in that booke, which their owne preachers have noted and found fault with. There are they prescribed what prayers to read over the dead, over the corne and grasse, some time in the Yeare. By it are they enjoyned to keepe their holy dayes to their Lady (as they call her) to all Saints and Angels, to all Christs Apostles, (except Paul & Barnabas) whose eyes they are commanded to fast, as also their Lent and Ember dayes, besides frydayes and laterdayes throughout the whole Yeare. By *this booke* are the Ministers instructed how to marry, with the signe of the Ring, &c. to baptise in the hallowed Font, with signe of the crosse, with Godfathers and Godmothers, asking the child whether it will forsake the devil and all his workes, &c. to minister also their other Sacrament or communion to the people kneeling, as when in popery they received their maker, the words of Christs institution altered, and others instead of the taken out of the popes portuys  
with

wit innumerable such like enormities & fopperies wherewith it swarmeth.

And this is all the worship and service which many parishes have usually, except peradventure some written Homilies which the unlearned Priests read unto them.

This *Service* must first be read, and bath the preeminence, even on the Lords dayes, before any preaching, yea before Bible it selfe. Hee that can read *this Booke* distinctly, is fitt enough with them to be a Priest, yea many that have beene Artificers, as Shoemakers, Taylers, Weavers, Potters, &c. and without any guifts or knowledge at all, save onely to read English, have been and are admitted, and to this day maintained by the Prelats in the Ministerie.

To these Churches *Mininisters & Service* must all the people there come every day, yea though they have in the next Parish a Preacher, and in their owne a dumb unlearned Priest, yet are they all tyed to their owne Church and Minister, & must at the least twise a Yeare receive the Sacrament at his hands.

B

If they

If they refuse this, or doe not ordinarily come, to their parish Church, then are they summoned, excommunicated, and imprisoned, till they become obedient.

In this bondage are our Countrymen they are held under the *priests & prelates*; And such as by the word of God witnesse against & condemne these abominations, they hate, punish, put to death, and persecute out of the Land.

Who now in whom any spark of true light is, cannot plainly perceive this their *Ministry, Worship, and Church* to be false and adulterate? Doth Christs eternall Testament ordaine and approve of such Popish Lords and Prelats to reigne over his Church? Are these, those Christian

*a Rom. 12* Bishops, that is *a Pastors, Teachers, and*  
*1 Cor. 12* Elders, which hee hath set in his Church  
*Eph. 4. 11* and over his owne people unto the end of  
*12, 13,* the World? Or can those Preachers

which are thus created and deposed by, thus sworne and obedient unto their *spirituall Lords*, bee deemed true Teachers of the Gospell of Christ, lawfully called and ordained to that Ministerie? Is that their English Masse, the *b* true and spirituall worship of God, according to his owne will?

*b Ioh. 4,*  
*24, Mat.*  
*15. 9,*

will? We are taught in the Scriptures <sup>a</sup> *d* Deut 6  
 that there can be no agreement made <sup>4,5, Mat.</sup>  
 betwixt Christ and Antichrist; betwixt the <sup>16, 6,</sup>  
 Laws of God and mens traditions; that the <sup>2 Cor. 6,</sup>  
 Servants of Jesus may not submit unto <sup>14, 15,</sup>  
 or receive the marke of the Beast, neither <sup>Psal. 106,</sup>  
 drinke of the Cup of the whore of Baby- <sup>34, 35, 36</sup>  
 lons fornications, or buy any of her wares; <sup>b</sup> *ludg:*  
 but must *b* contend for the maintenance <sup>vers 13,</sup>  
 of that Faith, which was once given unto <sup>c</sup> *2 Cor: 6*  
 the Saints, keeping their soules and bo- <sup>17, Eph: 1</sup>  
 dies pure from Antichristian pollutions, <sup>11.</sup>  
 touching *c* no uncleane thing, nor having <sup>d</sup> *Rev: 18*  
 any fellowship with the unfruitful works <sup>4, & 14</sup>  
 of darknes, least *d* by partaking with their <sup>10, 11,</sup>  
 sinnes they receive also of their plagues,  
 and drinke of the wine of the wrath of  
 God, & be tormented in fire & brimstone,  
 before the holy Angels and before the  
 Lamb for evermore. If Christ be God, let  
 us follow him: but if the Pope be God,  
 what shall we say? why have we left him,  
 his Church, and ministry, his worship &  
 jurisdiction? or what halting & mocking  
 with the Lord is this, to put away the <sup>Mat. 6, 24</sup>  
 Popes person, and retaine the Prelacy and <sup>2 Kin. 16</sup>  
 Ministry, his Lawes, Traditions, and <sup>o. 1, 12</sup>  
 Canons, his worship and Service: <sup>Rev. 13,</sup>  
 Or at <sup>12, 14 15</sup>

the least to frame nnto our selvs a worship Ministry, and Church after the patterne and mould of the Apostaly of Rome? which what other thing is it, then to make an Image of that *wild beast*, and force men to worship it?

Thus seeft thou briefly (good Christian Reader) the things which wee mislike in *Ier. 51.6.* the Church of England, and for which wee *Mic. 2.10* have separated our selves as God com- *Rev. 18.4* maundeth. *2 Cor 6.*

17. To all these, if we were amongst them, *Act. 2, 40* should we be forced to submitt our bodies and Soules, or else suffer violence at the hands of the Prelates, and end our lives by violent death, or most miserable imprisonment, as many of our brethren before us have done. For so great is the malice & power of these Romish Priests, that they persecute unto death such as speak against them; and such poore Christians as they cast into their noysome prisons, can seldome or never gett out (except with shipwrack of conscience) untill they be carried forth upon the Beere. Neither is there any care taken for their reliefe in this case: But being cast into prison, there they are deteyned without any allowance of meat



of meare or money for their maintenance, be their want and poverty never so great. If they have any thing of their owne, there they are driven to spend it up ; If they have nothing, there they are left by the Prelates to feed on the ayre. And that they may more readily be starved, or weakened in the truth, they are commonly shut up in close prison, their freinds and acquaintance being not suffred to come at them ; Nay, even their wives & children being kept and debarred from them by the tyranny of these bloody Prelates and their instruments ; whose hard hearts and unnaturall cruelty ( if thou diddest understand (gentle Reader) as many of us have felt, and to this day yet feele, it would make thy heart to bleed, considering their unmercifull and Barbarous dealing. And how many Soules have perished in their prisons through miserable usage, how many have beene put to death, and how many banished, though we could to their eternall infamy relate to all the world, yet will we not blaze abroad their Acts ( for we take no delight in laying open their shame ) but mourne for them in secret, committing

our cause to God that judgeth justly,  
*Psal: 9, 12* knowing that ~~he that~~ *maketh inquisition*  
*for blood, remembreth it, and will not forget*  
*the complaint of the poore.* And thou (Chri-  
 stian Reader) vouchsafe to remember  
*Heb. 13, 3* unto God in thy prayers such as yet re-  
 maine in bands and prison amongst  
 them for the testimony of Jesus, enduring  
 a hard fight of afflictions, and having the  
 Sentence of death in themselves, are like  
 (if the Lord send not unexpected delive-  
 rance) there to end their dayes.

Concerning our selves, who through  
 the mercy of God have found a place of  
 rest in this Land, for which benefit wee  
 are alwayes and every where humbly  
 thankfull; We desire (Christian Reader)  
 thy charitable and Christian opinion of,  
 and holy prayers unto God for us, whole  
 kingdome we seeke, whole ordinances  
 we desire to establish and obey; protesting  
 with good consciences, that it is the truth  
 of his Gospell onely, for which we strive  
 against those cursed reliques of *Antichri-*  
*stian apostasie*: unto which we dare in no  
 wise submit our selves, no not for a  
 moment. For if it be not lawfull for  
 Christians at this day to retaine the Cere-  
monies

monies of Moses Law together with the Gospell, as the *Passover, Circumcision*, Gal: 4, 4 the *Priesthood, Sacrifices, &c.* which yet 5, 6, & 5, were once commanded by God himselfe: 1, 2, Heb. how can we think it tollerable to observe 8, & 9, & the odious Ceremonies of Antichrist, or 10 chap. submit our selves to his *Lawes, Priesthood, Hierarchie, & Traditions*, which the Lord never allowed, and which never entred into his heart; Yea which he hath so severely forbidden, with fearefull judgements threatned unto all that shall so doe.

But because we have beene very grievously slandered in our owne nation, and the bruit thereof hath followed us unto this land, whereby we have been hardly deemed of by many without cause, wee have been forced at length to publish this brieft but true *Confession of our Faith*, for the clearing of our selves from slander, and satisfying of many who desired to know the things we hold. Wherein if in any thing we erre (as who is so perfect that he erreth not) we crave (good Reader) thy Christian brotherly Censure and information, promising alwayes (through the grace of God) to yeeld unto the truth

when it shall be further shewed us, and leave our errors when by the light of his word they shalbe reprov'd.

In like manner it shall be thy part and duty to acknowledge and submit unto the truth, by whomsoever it is professed, looking alwayes rather to the precioulness of the treasure it selfe then to the baseness of the vessels which containe it, or the infirmities of those that witness the same; in whose mortall bodies thou shalt see nothing but *the marks and dying of our Lord Jesus Christ*. But hold not thy Faith in respect of mens persons, neither be thou moved at the evill reports which have been raised of us.

2 Cor. 4. 7  
1am. 2. 1

Here hast thou the true summe of our Christian Faith: Try all things by the true light of Gods word; And if thou shalt reap any profit by these our labours, give God the glory, and remember us unto him in thy prayers. Farewell in Christ  
Jesus.



THE  
CONFESSION  
OF FAITH

*Of certaine English people, living  
in the Low Countries, exiled.*

*We beleeve vwith the heart and  
confesse with the mouth.*

1. **T**Hat there is but a one God, one  
Christ, one Spirit, one Church, one  
Truth, one Faith, one true Religion, b one  
rule of godlines & obedience for al Chri-  
stians, in all places, at all times, to bee  
observed.

a Deut: 6, 4. 1 Tim: 2, 5. Eph. 4, 4, 5, 6.  
1 Cor: 8, 6. & 12, 4 5, 6, 13, 14. 1er: 6, 16. Iob 14,  
b 1 Tim. 6, 3, 13, 14. Mat: 17, 9. & 28, 20.  
Deut: 4, 2, 6 & 12, 32. 1 Cor: 4, 17. & 34.  
33. 2 Tim: 3, 15, 16, 17. Gal: 1, 8, 9. Revel:  
22, 18, 19:

2. God is *a* (*a*) Spirit, whole *b* being is of himselfe, and giveth being, moving, and preservation to all other things, being himselfe *c* eternall, most holy, every way infinite, in greatnesse, wisdom, power, goodness, justice, truth, &c. In this God-head there be *d* three distinct persons. *e* eternal, coequall, and coessentiall, being every one of them one & the same God, and therefore not divided but distinguished one from another by their severall & peculiar property: the *Father*, of whom are the other persons, but hee of none; the *Sonne*, begotten of the *Father* from everlasting; the *Holy Ghost*, proceeding from the *Father* and the *Sonne* before all beginnings.

(*a*) *Joh.* 4, 24, *b* *Exod.* 3, 14, *Rom.* 11, 36, *Act.* 17, 28, *c* 1 *Tim.* 1, 17, *Esa.* 6, 3, & 66, 1, 2 *d* 1 *Joh.* 5, 7, *Mat.* 28, 19, *Pro.* 8, 22, *Heb.* 1, 3 & 9, 14, *Phil.* 2, 6, 1 *Cor.* 8, 6, *Micab.* 5, 2, *Psa.* 2, 7, *Gal.* 4, 6, *Joh.* 1, 1, 2, 18, & 10, 30, 38, & 15, 26.

3. God hath *a* decreed in himself from everlasting touching all things, and the very least circumstances of every thing, effectually to worke and dispose them according to the counsell of his own will, to the glory of his name. And touching his

his chiefeft creatures, GOD hath in Christ  
before the foundation of the World,  
according to the good pleasure of his wil,  
fore ordained some men and Angels, to  
eternall life, to be accomplished through  
Jesus Christ, to the praise of the glorie of  
his grace. And hath also of old, according  
to his just purpose fore-appointed other  
both Angels and men, to eternall condem-  
nation, to be accomplished through their  
owne corruption and desert, to the praise  
of his justice.

also 46, 10, Rom. 11, 34, 35, 36, Gen 45, 5  
6, 7, 8, Mat. 10, 29, 30, Eph. 1, 11, 12, Eph. 1, 5  
4, 5, 6, 7, 10, 11, Mat. 25, 34, 2 Tim. 1, 9, Act.  
13, 48, 1 Tim. 5, 2, Col. 1, 14, 17, 8, 19, 20  
Eph. 10, 1, 6, Rev. 19, 10, 1 Ioh. 5, 9, Rom.  
8, 29, 30, Eph. 9, 23, 1 Iud. v. 4, Eph. 6, Rom. 9, 11  
12, 13, 17, 18, 22, with Exo. 9, 16, Mal. 1, 2  
Mat. 25, 41, Iob 4, 18, 2 Pet. 2, 4, 12, 1 Pet. 2,  
8, Iob. 3, 19, Rom. 2, 5, Prov. 16, 4.

4. In the beginning, God made all  
things of nothing very good; and created  
man after his owne image and likenes  
in righteousnes and holines of truth. But  
by freight wayes after, by the subtilty of  
the Serpent which Satan used as his in-  
strument (himselfe with his Angels be-  
having sinned before, and not knowing)

first estate, but left their own habitation: first of Eva, then Adam being seduced, did wittingly and willingly fall into disobedience and transgression of the commandement of God. For the which, death came upon all, and reigneth over all; Yea even of over infants also, which have not sinned after the like manner of the transgression of Adam, that is, actually: Hence also it is, that all since the fall of Adam, are begotten in his owne likenes after his image, being conceived and formed in iniquity, & so by nature children of wrath and Servants of sinne, and subject to death, and all other calamities due unto sin, in this world, & for ever.

*a* Gen. 1 chap. Col. 1, 16. Hebr 11, 3. Esa 45 12. Rev. 4, 11. *b* Gen. 1, 26, 27. Eph. 4, 24 Col. 3, 10. Eccles. 7, 31. *c* Gen. 3, 1, 4 5, 2 Cor. 11, 3. *d* 2 Pet. 2, 4. Iud. vers. 6. Iohn 8, 44. *e* Gen. 3, 1, 2, 3, 6. 1 Tim. 2, 14. Ec. 7, 31. Gal. 3, 22. *f* Rom 5, 12, 18, 19. & 6, 23, with Gen. 2, 17. Rom 5, 14. & 9 11. *g* Gen. 5, 3 & 6, 5, Psal. 51, 5. Eph. 2, 3, Rom. 5, 12. Deut: 27, 26, & 28 15, &c.

5. All mankind being thus fallen and become altogether dead in sinne, and subject to the eternall wrath of God, ~~in~~ originall and actuall corruption; Yet



Yet *a* the elect, all & onely, are redeemed quickned, raised up and saved againe, not of themselves, neither by works (least any man should boast himselfe) but wholly and onely by God, of his free grace and mercy through Faith in Christ Jesus, *b* who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, *He that rejoiceth should rejoyce in the Lord.*

*a* Gen. 3, 15. Eph. 1, 3--7, & 2, 49, 1 Thes. 5, 9. 1 Pet. 1, 2, 3, 4, 5. Gen. 15, 6, with Rom. 4, 2, 3, 4, 5 & 22, 23, 24, 25. Act. 13, 38, 39, 48. Rom. 3, 24, 25, 26. 2 Tim. 1, 1, 9. Phil. 3, 8--11. *b* 1 Cor. 1, 30, 31, 2 Cor. 5, 21, 1er. 23, 5, 6, & 9, 23, 24.

6. This therefore *a* is life eternall, to know the onely true God, and whom hee hath sent into the world Jesus Christ. And on the contrary, the *b* Lord will render vengeance in flaming fire unto them that know not God, and which obey not the Gospell of our Lord *Jesus Christ*.

*a* 1ob. 17, 2. Heb. 5, 9. 1er. 23, 5, 6. *b* 2 Thes. 1, 8. 1ob. 3, 36. Zep. 1, 4, 5, 6. Rom. 2, 8, 9.

7. Now the rule of this knowledge, faith & obediēce, concerning the worship & Service of God and all other Christian dueties, is not mens opinions, devises, Lawes,

Lawes, Constitutions, or Traditions, unwritten whatsoever, but onely the written word of God, contained in the Canonical books of the old and new Testament.

*Iohn* 5, 39, *2 Tim* 3, 15, 6, 17, *Deut.* 4, 2, 5, 6, *Gen* 6, 22, *Exod.* 20, 1, 5, 6, & 39, 42, 43, *1 Chro.* 28, 9, *Psal* 119, in the whole Platine *Esa* 8, 19, 20, & 29, 13, *Mat.* 15, 9, *Col.* 2, 8, 18, 23, *Luke* 16, 9, 30, 31, *Gal.* 1, 8, 9, *2 Pet* 1, 16, 19, & 3, 2, *Rev.* 22, 18, 19.

8. In this written word God hath plainly revealed whatsoever he thought needfull for us to know, beleieve, & acknowledge, touching the person and Office of *Iesus Christ*; in whom all the promises of God are Yea, and in whom they are Amen, to the praise of God through us.

*Deut* 18, 18, *18* 3, 22, 23, *Heb.* 1, 1, 2, and through the Epistle *Ioh* 1, 1, 14, 18, & 12, 40, 50, & 15, 15 & 20, 31 *Prov.* 8, 8, 9, and 30, 5, 6, *2 Tim.* 3, 15, 16, 17, *2 Cor.* 1, 20.

9. Touching his *Person*, the Lord *Iesus*, of whom *a Moles* and the Prophets wrote, and whom the Apostles preached, is the *everlasting Sonne* of God the Father by eternall generation, the brightness of his glorie, and the engraven forme of his Person, coessentiall, coequall, and coeternall God with him and with the Holy

Holy Ghost ; By whom he made the worlds, by whom he upholdeth and governeth all the works he hath made; who also, *c* when the fulnes of time was come, was made man of a woman, of the *d* Tribe of *Judah*, of *e* the Seed of *David* & *Abraham*, to wit, of *Mary* that blessed Virgin, by the Holy Ghost comming upon her, and the power of the most High overshadowing her ; and was also *f* in all things like unto us, sinne only excepted.

*a* Gen. 3, 15, & 22, 18, & 49, 10, Dan. 7, 13 & 9, 24, 25, 26, Jer. 23, 5, 6, Psal. 2, 2, 6, 7, 12 & 16, 10, & 110, with Luk. 24, 44, Ioh. 5, 46 Acts 10, 42, 43, & 13, 33, & c. and 17, 3, *b* Pro. 8, 22, Mic. 5, 2, Ioh. 1, 1, 2, 3, & 12, 37-41, with Esa: 6, 1, 11, and with Act: 28, 25, Heb: 1 chap: Col. 1, 15, 16, 17, & 2, 9, *c* Gal: 4, 4, Gen. 3, 15, *d* Heb: 7, 14, Rev. 5, 5, with Gen. 49, 9, 10, *e* Rom. 1, 3, & 9, 5, Gen. 22, 18, Gal: 3, 16, Mat. 1, 1, & c. Luke 3, 23, & c. Esa: 7, 14 Luke 1, 26, & c. Heb: 2, 16. *f* Heb: 4, 15. Esa: 53. 3. 4. 9. Phil: 2. 7. 8.

10. Touching his Office, *Iesus Christ* only is made the Mediatour of the new Testament, even of the everlasting Covenant of grace between God and Man, to be *b* perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

*a* 1 Tim.

*a* 1 Tim. 2. 5. Heb. 9. 15 and 13. 20 Dan 9. 24. 25 Ioh 14. 6 Act. 4. 12. *b* Heb. 1. 2 & 1. 2. 3. & 7. 24. and 12. 2. -- 28. Psal. 110. 1. 2. 4. and 45. Deu. 18. 15. 18. Esa 9. 6. 7. Act. 5. 31 Esa. 55. 4 Dan 7. 13. 14. Luk 1. 32. 33.

11. Unto this Office, he was from everlasting, *a* by the just and sufficient authority of the Father, and in respect of his Manhood, from the womb called and separated *b* and anoynted also most fully and abundantly with all necessary gifts, as it is written. *God hath not measured out the Spirit unto him.*

*a* Pri 8. 23. E. a. 42. 6. and 49. 1. 5. Heb 5. 5. 6. *b* Esa. 11. 2. 5 and 61. 1. 2. 3. with Luk. 4. 7. 22. Act. 10. 8 Ioh. 14. 36. and 3. 34.

12. This Office to be *Mediator*, that is, Prophet, Priest, and King of the Church of God is so proper to Christ, as neither in the whole, nor in any part thereof, it can be transferred from him to any other.

1 Tim. 2. 5. Heb. 7. 24 Dan. 7. 14. Act. 4. 12 Esa. 13. 11. Luke 1. 23. Ioh. 14. 6.

13. Touching his *Prophecie*, Christ *a* hath perfectly revealed out of the bosome of his Father, the whole word and will of God, that is needfull for his Servants, either jointly or severally to know, beleev or obey; Hee also *b* hath spoken and doth speake

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speake to his Church in his owne ordinance, by his owne Ministers and instruments onely, and not by *c* any false Ministry at any time.

*a* Job. 1, 18, & 12, 49, 50, & 15, 15, & 17, 8, Deut. 18, 15, 18, 19, Act. 3, 22, 2, 24, Mat. 17, 5, Eph. 1, 8, 9, 2 Tim. 3, 15, 16, 17. *b* Prov. 9, 3, Job. 13, 20, Luk. 10, 16, Mat. 10, 40, 41, & 28, 18, 20, Deut. 33, 8, 10, Eph. 4, 7, 8, 11, 12, 13. *c* Mat. 7, 15, 6, & 24, 3, 24, 2 Pet. 2 chap. 2 Tim. 4, 3, 4, Rom. 10, 14, 15, & 16, 17, 1 Tim. 6, 3, 4, 5, Lev. 23, 21, Job. 10, 1 - 5, Rev. 9, 3 & c.

14. Touching his *Priesthood*, Christ *a* being consecrated hath appeared once to put away sin, by the offering & sacrificing of himself; and to this end hath fully performed and suffred all those things, by which God through the blood of that his crosse, in an acceptable Sacrifice, might be reconciled to his elect, and the blessing of Abraham come upon us to eternall life: wherefore also having *b* broken down the partition wall, and therewith finished and removed all those rites, shadowes, and Ceremonies, he is now entred within the vaile, into the holy of holies, that is to the very Heaven and presence of God, where hee for ever liveth and sitteth at the right hand of Majestic, appearing

C

before

before the face of his Father , to make intercession for such as come unto the Throne of grace by that new and living way; and not that onely, but maketh *c* his people a spirituall house , an holy Priesthood , to offer up spirituall Sacrifices acceptable to God through him. Neither doth the Father accept, or Christ offer unto the Father any other worship , or worshippers.

*a* Iob. 17. 19. Heb: 5. 7. 8. 9. ad 9. 26. Esa: 53 chap. Rom. 5. 19. 1 Pet. 1. 2. 19. Eph. 5. 2. Col. 1. 20. Gal. 3. 13. 14. *b* Eph: 2. 14. 15. 16. Dan: 9. 24. 27. Heb: 9. & 10 chap. Rom. 8. 34. Heb: 4. 14. 16. and 7. 25. Ph. 2. 8-11. *c* 1 Pet: 2. 5. Rev: 1. 5. 6. and 8. 3. 4. Rom. 12. 1. 12. Mar. 9. 19. 50. Mal. 1. 14. Iob. 4. 23. 24. Mar. 7. 6. 7. 8. Esa. 1. 12. &c.

15. Touching his Kingdome, Christ *a* being risen from the dead , ascended into Heaven, sits at the right hand of God the Father , having all power in Heaven and Earth given unto him, he doth Spiritually govern his Church ; exercising his power *b* over all Angels and men, good and bad. to the preservation and salvation of the elect, to the overruling and destruction of the reprobate; *c* communicating and applying the benefits, vertue, and Spirits of his

make his prophesy and Priesthood unto his elect,  
 namely to the remission, subduing, and  
 wiping away of their sins, to their justifica-  
 tion, adoption of Sonnes, regeneration,  
 sanctification, preservation and strength-  
 ning in all their conflicts against Sathan,  
 the world, the flesh, and the temptations  
 of them; continually dwelling in, gover-  
 ning, and keeping their hearts in his true  
 Faith and fear by his holy Spirit; which  
 having once given it, hee never taketh  
 away from them, but by it still begetteth  
 and nourisheth in them repentance, faith,  
 love, obedience, comfort, peace, joy, hope,  
 and all Christian vertues, unto immortali-  
 tie; notwithstanding that it be sometimes  
 through sinne & temptation interrupted,  
 smothered, and as it were overwhelmed  
 for the time. And on the contrary, ruling  
 in the world over his enemies, Sathan, &  
 all the vessels of wrath, limiting, using,  
 restraining them by his mighty pow-  
 er, as seemeth good in his divine wis-  
 dome and justice, to the execution of his  
 determinate counsell, to wit, to their Se-  
 duction, hardning, and condemnation,  
 delivering them up to a reprobate mind,  
 to be kept through their owne desert in

darknesse, sinne, and sensualitie, unto judgement.

*a* 1 Cor. 15. 4, &c. 1 Pet. 3. 21, 22, Mat. 28. 18, 19. 20 Psal. 2. 6, Aſ. 5. 30, 31, Ioh. 19. 36, Rev. 19. 16, Rom. 14. 17. *b* Ios. 5. 14, Zac. 18, &c. Mar. 1. 27, Heb. 1. 14, Iob. 16. 7--15. *c* Eph. 5. 26, 27. Rom. 5. 6, 7, 8 chap. 8. 14, 17 Gal. 5. 22. 23. 1 Iob. 4. 13. &c. d Iob. 13. 1. and 10. 28. 29. and 14. 16. 17. 8 16. 31. 32. with Luke 22. 31. 32. 40 Rom. 11. 29. Psal. 51. 10. 11. 12. and 89. 30--34. Iob 33 29. 30. Esa: 54. 8. 9. 10. 2 Cor. 12. 7 8 9. Eph. 6. 10. &c. Gal: 5. 17. 22. 23. *e* Iob 1. 6; and 2 chap. 1 Kin: 22. 19. Esa: 10. 5. 15. Rom: 1. 21; and 2. 4. 5 6; and 9. 17. 18. 19. Esa: 57. 20 21. 2 Pet: 2 chap.

16: This Kingdome shalbe then fully perfected, when he shall the second time come in glorie with his mightie Angels, to judge both quick and dead, to abolish all rule, authoritie and power, to put all his enemies under his feet, to separate & free all his chosen from them for ever, to punish the wicked with everlasting perdition from his presence, to gather, joyne and carry the godly with himsele into endles glory, and then to deliver up the Kingdome to God, even the Father, that so the glory of the Father may be full and perfect in the Sonne, the glorie of the Sonne



Sonne in all his members, and God bee  
all in all.

1 Cor. 15. 24. 28. Dan. 12. 2. 3. Job. 5. 22  
28. 29. Heb. 9. 28. 2 Thes. 1. 9. 10. Mat. 13.  
41. 49. & 25. 31. 1 Thes. 4. 15. 16. 17. John  
17. 21. 26. 1 Cor. 15. 28.

17. In the meane time, besides his ab-  
solute rule in the world, Christ hath here  
on Earth (*a*) a Spiritual Kingdome & oeco-  
nomicall regiment in his Church, which  
he hath purchased and redeemed to him-  
selfe, as a peculiar inheritance. And al-  
beit that many hypocrites doe for the time  
surke amongst them *b* whiles the Church  
is militant here on Earth, yet Christ not-  
withstanding *c* by the power of his  
word gathereth them which bee his into  
the body of his Church, calleth them from  
out of the world, bringeth them to his  
true faith, separating them *d* frō amongst  
unbeleevvers, from idolatry, false worship,  
Superstition, vanity, dissolute life, and  
all works of darknesse, &c. making them  
a royall Priesthood, an holy nation, a peo-  
ple set at liberty, to shew forth the ver-  
tues of him that hath called them out of  
darknes into his marvelous light; gather-  
ing and uniting them together, as *e*

e members of one body, in his Faith, love and holy order, unto all generall and mutuall duties, f through his spirit instructing and governing them by such Officers and Lawes as hee hath prescribed in his word, by which Officers and Lawes hee governeth his Church, and by g none others.

d Iob. 18. 36. 1 Tim. 3. 15. Heb. 3. 6. 9. and 10. 21. Zach. 4. 7. Act. 20. 28. 1st. 2. 14. Mat. 13. 25. 47. & 22. 12. Luk. 13. 25. 1 Tim. 2. 20. & Mar. 16. 15. 16. Col. 1. 21. 1 Cor. 6. 11. Tit. 3. 3. 4. 5. d Esa. 52. 11. Ezra 6. 21. Act. 2. 40. and 17. 3. 4. and 19. 9. 2 Cor. 6. 14. 18. 1 Pet. 2. 4. 5. 9. 25. e Eph. 4. 12. 16. Esa. 60. 4. 8. Psa. 110. 3. Act. 2. 41. Col. 2. 5. 6. f Esa. 59. 21. and 62. 6. 1 Iob. 2. 27. Ephes. 4. 7. 8. 11. 12. Ier. 3. 15. Ezek. 34. chap. Zach. 11. 3. Heb. 12. 28. 29. Mat. 28. 20. 1 Tim. 6. 13. 14. g Mat. 7. 15. and 24. 23. 24. 25. and 4. 3. 4. Ier. 17. 30. 31. and 23. 21. Deut. 12. 32. Rev. 12. 2. and 22. 18. 19.

18. To this Church he hath made the a promises, and given the Seales of his Covenant, presence, love, blessing, and protection: Here are the b holy Oracles, as in the Arke, safely kept, and purely taught. Here are all the c Fountains and Springs of his grace continually replenished and flowing forth, Here is Christ d lifted

lifted up to all Nations, hither hee inviteth all men to his Supper, his marriage Feast; Hither ought all men of all estates and degrees, that acknowledge him their Prophet, Priest, and King to repaire, to be enrolled among his household Servants, to bee under his Heavenly conduct and government, to lead their lives in his walled sheepfold and watered orchard, to have communion here with the Saints, that they may be made meet to be partakers of their inheritance in the kingdome of God.

a Lev. 26. 11, 12. Mat. 28. 18, 19, 20. Rom. 9. 4. Esa. 50. 20. 21. Ezek. 48. 34. 2 Cor. 6. 18. b Esa. 8. 6. 1 Tim. 3. 15, & 4. 16, & 6-3 5. 2 Tim. 2. 15. Tit. 1. 9. Deut. 31. 26. c Psal. 46 4. 5. Ezek. 47. 1, & c. Ioh. 1. 16. and 7. 38. 39. Eph. 4. 4. 7. d Esa. 11. 12. Iob. 3. 14, and 12. 32. Esa. 49. 22. e Esa. 55. 1. Mat. 6. 33, and 22. 2, & c. Prov. 9. 4. 5. Iob. 7. 37. f Deut. 12. 5; 11. Esa. 2. 2. 3. and 14. 1; and 4. 5. Zach. 14. 16. 17. 18, 19. Ait. 2. 41. 47. Heb. 12. & c. Psal. 87. 5, 6 Song 4. 12; Gal. 6; 10; Eph. 2; 39; Col. 1; 12, 13.

19. And as all his Servants and Subjects are called hither to present their bodies, and Soules, and to bring the Gifts God hath given them, so being come, they are here by himselfe bestowed in their

several order, peculiar place, due use, being  
 fitly compact and knit together, by every  
 joint of help, according to the effectuall  
 worke, in the measure of every part, unto  
 the edification of it selfe in love; Where-  
 unto when he *b* ascended up on high, hee  
 gave gifts unto men, and distributed  
 them unto severall publicke functions in  
 his Church, having instituted and ratified  
 to continue unto the worlds end, onely  
 this publick ordinarie ministry of *Pa-  
 stors, Teachers, Elders, Deacons Helpers*, to  
 the instruction, government, and service  
 of his Church.

*a* See Article 18. afore, and Exo: 25, 2 and  
 35, 5, 1 Co. 12. 4, 5, 6, 7, 12, 18, Rom. 12. 4, 5, 6  
 1 Pet: 4, 10, Ephes. 4, 16, Col 2, 5, 6, 19. *b*  
 Eph. 4, 8, 10, 11, 12, 13, Rom. 12. 7, 8, & 16 1.  
 2 Cor. 12, 4, 5, 6, 7, 8, 11, 14, 15, 16 17, 18, 28  
 Act: 6, 2, 3, & 14, 23, & 20, 17, 28. Phil. 1, 1,  
 1 Pet. 5, 1, 2, 3, 4. 1 Tim. 3 chap & 5, 3 9, 17,  
 21, with 6, 13, 14 Rev. 22, 18, 19, Mat. 28, 20

20. This Ministry is exactly a descri-  
 bed, distinguished, limited concerning  
 their office, their calling to their office,  
 their administration of their office, and  
 their maintenance in their office, by most  
 perfect and plaine Lawes in Gods word;  
 which *b* Lawes it is not Lawfull for these  
 Ministers,

Ministers, or for the whole Church wittingly to neglect, transgresse, or violate in any part, nor yet to receive any other Lawes brought into the Church by any person whatsoever.

*a* Rom. 12, 7 8. Eph. 4 11, 12, with the Epif. to T. m. and 1st. Act 6, 3, 5 6 & 14 23 and 20, 17 & c. 1 Pet. 5, 1, 2, 3 1 Cor 5, 4, & c. and 9 7 9 14, and 12, 4 & c. and Heb: 3 2 6, and Pro. 8, 8, 9. *b* Heo. 2, 3 and 3, 3, and 12 25. & c. 1 Tim. 14 15, and 6, 13 14. (a 1, 8. 9. Deut 4, 2, and 12, 32. Rev 22, 18, 19.

21. None a may usurp or execute a *Ministry*, but such as are rightly called by the Church whereof they stand Ministers, unto such offices, and in such manner as God hath prescribed in his word. And being so called, they ought to give all diligencē to fulfill their Ministry to bee found faithfui & unblamable in al things.

*a* Heb. 5, 4, Num. 16, 5, 40, & 18, 7, 2 Chro. 26, 18. Iohn 10, 1, 2 and 3, 27. Act 6, 2, 5, 6, & 14, 23. Tit. 1, 5. Ier. 23, 21. Num. 8, 9, 10. *b* Act. 20, 28. 1 Cor. 4, 1, 2. Col: 4 17. 1 Tim. I. 18, 19, & 4, 12, & 5. 21, & 6. 11. 14, 2 Tim. I 13, 14. & 3. 14. & 4. 5. 1 pet. 5. 1-4 Ro 12 7, 8

22. This *Ministry* is alike given to every Christian congregation, with like & equal power and commission to have and enjoy the same, as God offereth fit men

and meanes, the same rules given to all for the election and execution thereof in all places.

Mat. 28, 20, 1 Cor 4, 17, & 12, 4-7, & 14 33, 36, & 16, 1, Eph. 4. 10-12, Rev 1, 2, and 7, & 3 chap. 1 Cor. 3, 21, 22, 23. Mat. 18, 17. See besides these the Article 20 before.

23. As every Christian Congregation hath power and commandment to elect and ordaine their owne *Ministerie* according to the rules in Gods word prescribed, and whilest they shall faithfully execute their office, to have them *b* in superabundant love for their worke sake, to provide for them, to honour them and reverence them, according to the dignity of the office they execute; So have they also *c* power and commandment, when any such default, either in their life, doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their ministry by due order to depose them from the Ministry they exercised; Yea if the case so require, and they remaine obstinate & impenitent, orderly to cutt them off by excommunication.

*a* A& 6, 3, 5, 6, and 14, 23, & 15, 2, 3, 22, 23 2 Cor, 8, 19, 1 Tim. 3, 10, and 4, 14, and 5, 22  
Num.

Num. 3, 9, 10, 1 Cor. 16, 3. *b* 1 Thes. 5, 12  
 13, 1 Tim. 5, 3, 17, 18, Heb. 13, 17, 1 Cor. 9, 7,  
 Eccl. Gal. 6, 6. *c* 1 Tim. 3, 10, ana 5, 22, Rom.  
 16, 17, Phil. 3, 2, 1 Tim. 6, 3, 5, Ezec. 44, 22,  
 13 Mat. 18, 17.

24. Christ *a* hath given this power to  
 receive in or to cut off any member, to  
 the whole *body* together of every Chri-  
 stian Congregation, and not to any one  
 member apatt, or to more members  
 sequestred from the whole, or to any other  
 Congregation to doe it for them; Yet so,  
 as each Congregation ought to use the *b*  
 best help they can hereunto, and the most  
 meet member they have to pronounce the  
 same in their publick assemblie.

*a* Psal. 122, 3, Act. 2, 47, Rom. 16, 2, Mat.  
 18, 17, 1 Cor. 5, 4, 2 Cor. 2, 6, 7, 8, Lev. 20, 4, 5  
 and 24, 14, Num. 1, 2, 3, Deut. 13, 9. *b* Act. 15  
 2, 22, with 1 Cor. 3, 5, 22, & 12, 20 & 14, 33

25. Every member of each Christian  
 Congregation, how excellent, great, or  
 learned soever, ought to be subject to this  
 Censure and judgement of Christ; Yet  
 ought not the Chnrch without great care  
 and due advice to proceed against such  
 publick persons.

Lev. 4. chap. 2 Chron. 26, 20. Psal. 2. 10.  
 11. 12. & 141. 5, and 147. 8, 9. Act. 11. 2. 4.  
 1 Tim. 19, 20. 21. 26. As

26. As Christ hath *a* for the keeping of this Church in holy and orderly communion, placed some speciall men over the Church, who by their office are to governe, oversee, visite, watch, &c. So *b* likewise for the better keeping thereof in all places, by all the Members, he hath given authority & laid duety upon them all to watch one over another.

*a* Act. 20. 17. 28. Heb. 13. 17. 24. Song 3. 3. Esa. 62. 6. Ezech. 33. 2. Mat. 24. 45. Luke 12. 42. 1 Thes. 5. 14. *b* Mar 13. 34. 37. Luke 17. 3. Gal. 6. 1. 1 Thes 5. 11. Jude vers. 3. 20. Heb. 10. 24. 25. and 12. 15.

27. Finally, whilest the Ministers and people thus remaine together in this holy order & Christian communion, each one endeavouring to doe the will of God in their calling, & thus to walke to the glory of God, in the obedience of faith: Christ hath promised to be present with them, to blesse & defend them against all fraud & force of their enemies, so as the gates of Hell shall not prevaile against them.

Mat. 28. 20. Luke 12. 35. 36. 37. 38. Rom. 16. 19. 20. Deu. 28. 1. &c. Zach. 2. 5. & 12. 2. 3. 4. Ps. 125. 2. & 132. 12. 13. &c. Mat. 16. 18

38. But when and where this holy order & diligent watch was intermitted, neglected,



neglected, violated; *Antichrist* that man of sinne, did together with other points of Christian Faith corrupt also and alter the holy ordinances, offices, & administrations of the Church; and instead thereof brought in; and erected a strange new forged Ministry, Leiturgie, and government. Yea and the nations, Kingdomes and Inhabitants of the Earth were made drunken with this cup of fornications & abominations; and all people enforced to receive the *Beasts* marke, and worship his image, and so brought into confusion and Babilonish bondage.

2 *Thef.* 2. 3. 4. 8. 9. 10. 11. 12. *Rev.* 9; & 13 & 17; & 18 chap: 1 *Tim.* 4. 1. 2. 3; *Psal.* 74; *Esa.* 14. 13. 14; *Dan.* 7. 25; & 8. 10. 11. 12; & 11. 31; 2 *Pet.* 2 chap: 1 *Iohn* 2. 18. 22; & 4. 2. 3; and 2 *Ioh.* vers: 7. 9.

29. The present *Hierarchie* retained and used in England of Archbbs. Primates, Lordbps. Metropolitanes, Suffraganes, Deanes, Prebendaries, Canons, Petitioners, Archdeacons, Chancellours, Commissaries, Priests, Deacons, or Halfpriests, Parsons, Vicars, Curats, Hireling roving Preachers, Church-wardens, Parish-clerks; Also their Doctors, Proctors, and other Officers of their Spirituall Courts

(as they call them ) together with the whole table of the Prelates, and their Seruitours from and under them set over these Cathedrall and Parishionall Assemblies in this confusion , are a strange and Antichristian Ministerie and Offices; and are not that Ministerie above named, instituted in Christs Testament, nor placed in or over his Church.

Rev 9.3. *30.* and 12.15. 16. 17. and 18. 13. 17. 2 *Thes*. 2. 3. 4. 8. 9. with *Rom*: 12. 7. 8. with *Eph*: 4. 11. 12. , 1 *Tim*: 3. 15. and 5. 17. Let this Article be conferred with the precedēt, *3* 1. 7. 12. 13. 14. 19. 21. 22. 23. 24. 28

30. These their popish Offices, Entrance (administration, and Maintenance,) with their names, titles, priviledges, and prerogatives ; also the power and rule they usurp over and in these Ecclesiasticall assemblies , over the whole Ministration and affaires thereof, yea one over another, creating Priests, citing, suspending, silencing, deposing, absolving, excommunicating, &c. Their confounding of Ecclesiasticall and Civill jurisdiction , causes, and proceedings in their persons, Courts, commissions, visitations, the Priests of lesse rule taking their Ministry from, &c exercising it under them by their prescription and limitation

limitation, swearing Canonical obedience unto them, administering by their devised imposed stinced popish Leiturgie, &c. Finally, the dispensations which they use for Plurality of benefices, licences of Non residency, Licences to marry and eat flesh (both which with them are on certaine dayes and times forbidden, &c.) These, we say, are sufficient proofes of the former assertion, the particulars therein being duely examined by, and compared to the rules of Christs Testament. Not to speake here, of their private Baptisme, of the signe of the Crosse, used in Baptisme, of questions propounded to the infants, of the Priests Surplice, prayer over the dead at buriall, kneeling at the Lords Supper, and other the like popish corruptions, almost infinite, retained and allowed among them.

*Confer this Article with the precedent 1  
7, 12, 13, 14, 19, &c: also Rev. 9, 3, &c. and  
13, 11, 15, 16, 17, and 14, 9, 10, 11, and 17, 2, 4  
5. and 18 15. 17. and 22 18. 19. Job: 10; 11.  
Luke 22, 25, 26. Dan: 7 8, 25, and 8, 10, 11.  
12. 2 Thes. 2, 3 4, 8, 9. 1 Pet: 5, 3. with Job: 3  
27. 29. with Rev. 2. 1. 1 Kin: 12. 27. &c.  
Zach: 11. 15. 16. Esa: 1. 12. and 29 13. and  
30, 22, Mar: 7. 78. Gal: 1. 8. &c. and 2 4 5.  
Col.*

Col. 2, 20, 22, 23, 1 Tim. 4, 1, 2, 3, Eze. 8, 5, & 13, 9, &c. Mica. 2, 11. Malach. 1, 8, 13, 14. 1 Cor. 14, 4, 35, Exod. 20, 4, 5, 6, 7, Num. 19, 39, 40, ps. 119, 22, 113, 128. Deu. 12, 30, 31, 32.

31. These Ecclesiasticall Assemblies, remaining thus in confusion and bondage under this *Antichristian* Ministerie, Courts, Canons, worship, ordinances, &c. without freedome and power to redresse any enormity among them, cannot bee said in this confusion and subjection, truly to have *Christ*, their Prophet, Priest and King, neither can be in this estate (whilest we judg them by the rules of Gods word) esteemed the true, visible, orderly gathered or constituted Churches of *Christ*, whereof the faithfull may become or stand members, or have any Spirituall communion with them in their publick worship and Administration.

Conferre this Article with the precedent; See also Rev 18, 2, 3, 4, 5, 1 Cor. 14, 33, 1 Jer. 15, 19 Mal. 1, 4, 6, 8. Hos. 4, 14, 15, Rom. 6, 6, 2 Pet. 2, 19 Lev. 17, 1--9. 1 Cor. 10, 14, 17, 18, 19, 20, 2 Cor. 6, 14, 15, 16, 17. Song 1, 6, 7.

32. Therefore are all that will bee saved, bound by Gods commandment, with speed to come forth of this *Antichristian* estate, leaving the suppression of

it b unto the Magistrate to whom it be-  
 16geth. And al such also as have e received  
 or exercised any of such false Officers or  
 any pretended function or Ministry, in or  
 17to this false & Antichristian constitution,  
 are willingly in Gods feare to give over  
 and leave those unlawfull Offices, and no  
 longer to minister in this manner to these  
 Assemblies in this estate. Neither may d  
 any of what sort or condition soever give  
 any part of their goods, Lands, Money, or  
 money worth, to the maintenance of this  
 false Ministry and worship; upon any  
 commandement, or under any colour  
 whatsoever.

a Rev. 18, 4 Esa: 48, 20. and 51, 11. Ier: 50  
 8, and 51, 6, 45 Zach. 2, 6 2 Cor 6, 17. b Rev.  
 17, 16. Mat: 22, 21, 2 Chro, 14, 3, 4, 5. and 1 s.  
 8, 9. and 17. 6 2 K'n: 23, 5. Ec. Rom. 13, 4.  
 c Rev. 18, 4. Zach: 13, 2, 4, 5, 6. and 14, 21.  
 Ier: 51, 26. Psal: 119, 59, 60, 128. Pro. 5, 29.  
 Esa. 8, 11, 12 and 35, 8. d Rev. 18, 11. Psal.  
 16, 3 4. Prov. 3, 9, 10, with Exod. 20, 4, 5. Jud.  
 17, 3, 4, 5. Ezech. 16, 17, 18, 19, 1 Cor. 10, 19,  
 20, 21, 22, with Heb. 13, 10. 1 Tim. 5, 17.  
 2 Cor. 8, 2, 4, 5.

33. And being come forth of this *Antichristian estate* unto the freedom & true  
 profession of *Christ*, besides the a instructing

D

and

and well guiding of their owne families, they are willingly to *b* joyne together in Christian communion and orderly Covenant, and by free confession of Faith and obedience of Christ to unite themselves into peculiar & visible Congregations: wherein, as members of one body whereof Christ is the only Head, they are to worship & serve God according to his word, remebring to *d* keep holy the Lords day.

*a* Gen. 18, 19. Exod. 13. 8. 14. Prov. 31, 26, 27. Eph. 6, 4, 9. Deut. 6, 7. Psal. 79, 3, 4. *b* Luke 17, 37. Phil. 1, 5. Ier. 50. 4, 5. Act. 2, 41. 42. Ps. 110, 3. Esa. 141. 6. 44 5. Neh 9, 8. 2 Cor. 9. 13. with *c* 1 Cor. 1, 2. and 12, 14, 27. & 14. 23, and 16. 1. Act 14, 23, 27 and 15, 3, 4, and 16, 5. Rom. 12. 5. Mat. 18. 17. 18. 19. 20. Rev. 1. 20, and 2. 18. 12, 10, and 3-- 17. 14. Eph. 2. 19. Col. 2. 19. *d* Exod. 20. 8. with Rev. 1. 10. Act. 20. 7. 1 Cor. 16. 2.

34. Then also *a* such to whom God hath given gifts to interpret the Scriptures, tryed in the exercise Prophecy, attending to study and learning, may & ought (by the appointment of the congregation) to prophesie according to the proportion of Faith, and so to teach publicly the word of God, for the edification, exhortation and comfort of the Church; Untill  
such

*Confessions of Faith.*

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such time as the people be meet for, and God manifest men with able gifts and fitness to such Office or Offices as Christ hath appointed to the publick Ministerie of his Church; But *b* no Sacraments to be administered untill the *Pastors or Teachers* be chosen & ordained into their offices.

*a* 1 Cor. 14 chap. Rom. 12. 6. 1 Pet. 4. 10. 12. 1 Cor. 12. 7. Act. 13. 15. 1 Thes. 5. 20. *b* Heb. 5. 4 Ep. 4. 11. 12. Num. 16. 10. 39. 40. Rom. 12. 7. Iohn 1. 23. 25. 1 Cor. 1. 14. 15. 16. 17. with chap. 3. 5. 6.

35. And then wheresoever there shall be a people fit; and men furnished with meet and necessary gifts, they are not onely still to continue the exercise of Prophecy aforelaid, but also *a* upon due tryall to proceed unto choyce and ordination of Officers for the Ministry and Service of the Church, according to the rule of Gods word; and so hold on *b* still to walke forward in the wayes of Christ for their mutuall edification and comfort, as it shall please God to giue knowledge and grace thereunto. And particularly, that such as be *c* of the seed, or under the government of any of the Church, be even in their infancie receiv'd to Baptisme, and made partakers of the signae of Gods Covenant.

made with the faithfull and their Seed throughout all generations. And that all of the Church that are of Yeares, & able to examine themselves, doe communicate also in the *Lords Supper*, both men and women, and in both kindes bread and wine. In which elements, as also in the water of baptisme, even after they are consecrate, there is neither transubstantiation into, nor consubstantiation with the body and blood of Jesus Christ: whom the Heavens must containe, untill the time that all things be restored; But they are in the ordinance of God signes and Seales of Gods everlasting covenant with us, representing and offering to all the receivers, but exhibited only to the true beleevers the Lord Iesus Christ and all his benefits unto righteousnes, sanctification, and eternal life, through faith in his name, to the glory and praise of God.

*a* Act. 6, 3, 5, 6, and 14, 21, 22, 23, Tit. 1, 5  
 Eccl. Eph. 4, 11, 12, 1 Cor. 12, 7, 8, 14, 15, 28,  
 1 Tim. 3, and 5 ch. Lev. 8 ch. *b* Col. 2, 5, 6, 7,  
 2 Thes. 2, 15, Iud. ver. 3, Eccl. Mat. 28, 20.  
*c* Act 2, 38, 39, with Rom. 9, 4, and Gen. 17, 7,  
 12, 27, Rom. 11, 16, 1 Cor. 1, 16, and 7, 14, and  
 10, 2, Psal. 22, 30, Col. 2, 11, 12, Exod. 12, 48.  
 49, Act, 16, 15, 33, Mar. 10, 13-16, Gal. 3, 28



29, d Ma. 26, 26, 27, 1 Cor. 11, 28, and 10  
3, 4, 16, 17, and 12, 13, Að. 2, 42, with 1, 14.  
and 20, 7, 8, Gal. 3, 28, e Mat. 26, 26, 27,  
1 Cor. 10, 3, 4, 16, and 11, 23, 24-29, f 1 Cor.  
10, 16, 17, and 11, 23, 24, 25, &c, Mat. 26, 26  
27 29, and 15, 17, Iohn 12, 8, Að. 3, 21, and 7  
5. g Gen. 17, 11. Exod. 12, 13, with Heb.  
13, 20. h 1 Cor. 10, 3, 4, 5, & 11, 26, 27, 28,  
29, & 13, 13, Rom. 2, 28, 9, Col. 2, 11, 12  
13, Að. 8, 13, 16, 37, 38, & 15, 9, Gal 3, 27  
Rom. 5, and 6, and 7. and 8 chap. 1 Cor. 1,  
30, 31.

36. Thus being rightly gathered, esta-  
blished, and still proceeding in Christian  
communion and obedience of the Gospel  
of Christ, none is to separate for faults &  
corruptions, which may and so long as the  
Church consisteth of mortall men will fall  
out and arise among them, even in true  
constituted Churches, but by due order to  
seeke redresse thereof.

Rev. 2, & 3 chap. Að. 15, 1, 2, 1 Cor. 1, 10  
Phil: 2, 1-6. and 3, 15, 16. Heb. 10, 25, Iude:  
ver. 19, Lev: 4, 13, &c. 2 Chron. 15, 9, 17. &  
30, 18. 19, 2 Cor 13, 1, 2, 1 Thes. 5, 14, 2 Thes.  
3, 6, 14, Mat. 18, 17, 1 Cor. 5, 4, 5.

37. Such as yet see not the truth, may  
notwithstanding a heare the publick  
doctrine and prayers of the Church, and

with all meeknes are to be sought by all means ; Yet none who are growen in Yeares may bee received into their communion, as members, *e* but such as doe make confessio of their Faith, publicly desiring to be received as members, & promising to walke in the obedience of Christ. Neither any infants, *e* but such as are the Seed of the Faithfull by one of the parents , or under their education and government. And further *d* not any from one Congregation to be received members in another without bringing certificate of their former estate and present purpose.

*a* 1 Cor. 14. 23. 24. 25. Psal. 18. 49. Rom. 15. 9. 10. 1 Tim. 2. 4. 2 Tim. 2. 25. *b* 2 Cor. 6. 14. 15. 16. Ezr. 4. 3. Exod. 12. 43. Lev. 22. 25. Deut. 7 chap. Exod. 34. 12. Esa 44. 5. Psal. 47. 9 and 110. 3. Act. 19. 18. 19. *c* Exod. 20. 5. 1 Cor. 7. 14 Gen. 17. 7. 12. 27. Exod. 12. 48. 49. Act. 16. 15. 33. Eph. 4. 4. 5. See also Art. 35. before. *d* Act. 9. 26. 27. and 18. 27 Rom. 16. 1. 2. 2 Cor. 8. 23. Col. 4. 10.

38. And although the particular Congregations bee thus distinct and severall bodies , every one as a compact and knit citie in it self, yet are they all to walke by one & the same rule , and by all meanes convenient to have the counsell and help  
one

one of another in all needfull affaires of the Church, as members of one body in the common Faith, under Christ their onely Head.

Psa. 122. 3. Song 8 8. 9. 1 Cor. 4. 17. & 14. 33. 36. & 16. 1. Col. 4. 16. Mat. 28 20. 1 Tim. 3. 15. & 6. 13. 14. Rev 22. 18. 19. Col. 2. 6. 19 & 4. 16. Axi. 15 ch. See besides the art. 1. 22. 33.

39. It is the Office and duty of *Princes & Magistrats* (who by the ordinance of God are <sup>a</sup>supreame Governours under him over all persons and causes within their Realms & dominions) to <sup>b</sup>suppresse and root out by their authority all false Ministeries, voluntary religions, & counterfayt worship of God; to abolish and destroy the Idol Temples, Images, Altars, Vestments, and all other monuments of Idolatry and Superstition; and to take and convert to their owne civill uses, not only the benefit of al such Idolatrous buildings and monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabs; and Maintenance of any false *Ministeries*, and unlawfull Ecclesiasticall Functions whatsoever within their Dominions. And on the other had, <sup>c</sup>to stablish & maintain by their Laws every part of Gods word, his Christian Religion, pure worship, and

true Ministry described in his word ; to cherish and protect all such as are careful to worship God according to his Word, and to lead a godly life in all peace and loyalty ; yea to enforce all their subjects whether Ecclesiasticall or Civill, to doe their duties to God and men, protecting & maintaining the good, punishing and restrayning the evill, according as God hath commaunded, whose Lieutenants they are here on Earth.

*a* Rom: 13. 1, 2. *1* Pet: 2. 13, 14. *2* Chron: 19. 4. *Ec.* & 29. & 34. *ch.* *Iudg.* 17. 5. 6. *Mat.* 22. 21. *Tit.* 3. 1. *b* *2* Kin: 23. 5. *Ec.* *Deut.* 12. 2. 3. *with* 17. 14. 18. 19. 20. *2* Kin: 10. 26. 27. 28. *2* Chron. 17. 6. *Pf.* 101. *Pro.* 16. 12. & 25. 2. 3. 4. 5. *Act.* 19. 27. *Rev.* 17. 16. and 18. 11. 12. *Ec.* *c* *Esa.* 49. 23. and 60. 3. 10. 11. 12. *Rev.* 21. 14. *Deut.* 17. 14. 18. 19. 20. *Psal.* 2. 10. 11. 12. and 72. 1. *Ec.* and 101. *Isa.* 1. 7. 8. *2* Chr. 17. 4-9. *Ec.* 19. 4. *Ec.* and 29. *Ec.* 30. *ch.* *Dan.* 6. 25. 26. *Esr.* 7. 26. *Pro.* 16. 10. 2. 13. *Ec.* 20. 28. *Ec.* 29. 14. *Esa.* 10. 1. 2. *1* Tim. 2. 2. *1* Pet. 2. 13. 14. *Rom.* 13. 3. 4.

40. And thus the protection and commandments of the Princes & Magistrats maketh it much more *a* peaceable, though no whit at all *b* more lawfull, to walke in the wayes and ordinances of Iesus Christ; which he hath commanded his Church to keep

keep without spot & unrebukeable untill his appearing in the end of the world; & in this behalf therefore the brethren thus minded and proceeding, as is before said, are both continually to supplicate to God and as they may, to their Princes and Governours, that thus and under them they may lead a quiet and peaceable life in all godlines and honestie.

*a* Añ. 9, 31, *Pro* 1, 15 *Efra* 5, & 6 *ch.* 1 *Tim.* 2, 2. *Dan.* 6, 25, 26, *Rev.* 21, 24. *b* Añ 4, 18, 19, & 5, 28, 29, *Dan* 6, 7, 8, 9, 10, *Luke* 21, 13, *Mat.* 28, 20, 1 *Tim.* 5, 21, and 6, 13, 14. *c* *Psal.* 20, 9, and 72, 1, 1 *Tim.* 2, 2, 2 *Chro.* 15, 1, 2, *Hag.* 1, 1, 4, 14, and 2, 5.

41. And if God encline the Magistrats hearts, to the allowance and protection of the Church therein, it ought to be accounted a singular & happy blessing of God who grãteth such nourishing Fathers & Mothers to his Church. And it becometh all to bee carefull to walk worthie so great a mercy of God, in all thankfulnes & obedience.

*Psal.* 126, 1, & *c.* *Esa.* 49, 22, & 60, 16, *Pf.* 21 & 72, *Rom.* 13, 3, 1 *Tim* 2, 2, 3, 4, Añ 9, 31.

52. But if God withhold the Magistrats allowance and furtherance herein, yet we must wee notwithstanding proceed together in Christian Covenant and

D 5

communion

communion thus to walke in the obedience of Christ, and confession of his Faith and Gospel, even through the middest of all triall and afflictions, not accounting our goods; lands, wives, children, Fathers, mothers, brethrē, sisters, no nor our lives dear unto us, so as wee may finish our course with joy, remembring alwayes that wee ought to obey God rather then man; & gronning upon the becommandment, cōmission and promise of our Saviour Christ, who as hee hath all power in Heaven and in Earth, so hath also promised (if we keepe his commandements, which he hath given without limitation of time, place, Magistrats allowance or disallowāce) to be with us unto the end of the world; and when we have finished our course and kept the faith, to give us the crown of righteousness which is laid up for all that love his appearing. *a* Act 2. 40-42. & 4. 19. & 5. 28. 29. 41. & 16. 20, &c. and 17 6. 7. & 20. 23. 24. 1 Thes. 3. 3. Phil. 1. 27. 28. 29. Dan. 3. 16--18 and 6. 7. 10. 22. 23. 24. Luke 14. 26. 27. & 21. 12-14, 2 Tim 2. 12 & 3. 12. Heb. 10. 32, &c. 1 Pet. 4. ch. Rev. 2. 10. 25. 26 & 6. 9 & 12. 17. 17. *b* Mat. 28. 18, 19, 20. 1 Tim. 6. 13, 14, 15. 16, Rom. 12. 1, 2, 3, 4, 5, 6, 7, 8. 1 Cor. 14. 37, 2 Tim. 4. 7, 8. Rev. 2. 10. and 14. 12, 13, and 16. 17, 18, 19, 20.

43. Unto all men is to be given whatsoever is due unto them. Tributes, customes, & al other such lawfull & accustomed dueties, ought willingly and orderly to be payed and performed; Our lands, goods, and bodies, to be submitted to the Lord, to the Magistrats pleasure. And the Magistrats themselves every way to be acknowledged, revered, and obeyed, according to ordlines, not because of wrath onely, but also for conscience sake; And finally, all men to be esteemed and regarded, as is due and meet for their place, age estate, and condition.

Rom: 13 1, 5, 6, 7, Mat. 22 21, 1 Chron. 17 chap. 24, 26, Neh. 9 36, 7, Tit. 3, 1, 1 Pet. 2, 13, Eccl. 18, 12 & 20 12, Eccl. Lev. 19 2, 1 Cor. 29 7, Eccl. 30, 1 Eccl. Eph. 5, 21-3, & 6, 1 9, 1 Pet. 35. Tit. 2 chap.

44. And thus, we labour to give unto God that which is Gods, & unto Cæsar that which is Cæsars, and unto all men, that which belongeth unto them; Endeavouring our selves to have alwayes a cleare conscience towards God and towards men; And having hope in God that the resurrection of the dead shalbe of the just unto life, and of the unjust unto condemnation, everlasting. Now if any take this to be Heresie, then doe we with the Apostle freely confesse that after the way which they call Heresie, we worship God the Father of our Lord Jesus Christ, believing



leeving all things that are writen in the Law & in the Prophets and Apostles; and whatsoever is according to this rule of truth, published in our own country, or holden by any reformed Churches in their confessions abroad in the world. We doe also reject & detest all strange & hereticall opinions & doctrines of all hereticks both old & new whatsoever.

Mat. 22, 21, Act. 24, 14, 15, 16 Job. 5, 18, 29, Dan. 12, 2, 2 Cor. 4, 7, 1 Tim. 6, 3, 4, 5, and 2 Tim. 1, 1, and 3, 14, 15, 16, 17.

45. Finally, whereas we are much slandered and traduced, as if we denyed or misliked that forme of prayer, commonly called *the Lords prayer*; we thought it needful here also concerning it to make known, that we beleve and acknowledge it to be a most absolute & most excellent forme of prayer, such as no men nor Angels can let down the like. And that it was taught and appointed by our Lord Iesus Christ not that we should be tyed to the use of those very words but that we should according to that rule make all our requests & thanksgiving unto God forasmuch as it is a perfect form & pattern, containing in it plain & sufficient directions of prayer, for all occasions and necessities that have been, are, or shall be, to the Church of God, or any member thereof to the end of the world.

Mat. 6, 9-13. Luke 11, 2, 3, 4. with Mat. 14, 30, 8, 26, 39, 42; Act. 1, 24, 25; & 4, 24, 30; & 6, 4; Rom. 8, 26, 27; & 15, 30, 31, 32; 1 Pet. 2, 5; Iam. 1, 5, 6; & 5, 13; 1 Tim. 2, 1, 2, 3; Eph. 6, 18, 19; 1 Thes. 5, 17, 18. Phil. 4, 6; Rev. 8, 3, 4.

Now unto him that is able to keep us that we fall not & to present us faultlesse before the presence of his glory with joy, that is, to God onely wise, our Saviour, be glory, and majestie, and dominion, and power, both now and for ever, Amen.



& *The Heads of the differences betwene us*  
and the Church of England as it standeth at this  
day, concerning divers corruptions of Antichrist;  
yet remaining among them.

**T**hat Christ the Lord hath by his last Testa-  
ment given to his Church, and set therein  
efficient ordinary offices, with the manner of cal-  
ling, or entrance, works, & maintenance, for the  
administration of his holy things, & for the suffi-  
cient ordinary instruction guidance and service  
of his Church, to the end of the world.

2. That every particular Church hath like and  
full interest & power to enjoy & practise all the  
ordinances of Christ given by him to his church  
to be observed therein perpetually.

3. That a true visible Church, is a company of  
people called & separated from the world by the  
word of God, and joyned together by voluntarie  
profession of faith of Christ, in the fellowship of  
the gospel. And that therefore no prophane persons  
unbelievers or wicked livers, may be received,  
retained or compelled to be members in the church  
of Christ, which is his body; God having in all ages  
appointed and made a separation of his people  
from the world, before the Law, under the Law,  
and now in the time of the Gospell.

4. That discreet, faithfull, & able men (though not  
yet in office of Ministry) may preach the Gospell  
& whole truth of God, that n<sup>e</sup> being first brought  
to knowledge, & converted to the Lord, may then  
be joyned together in holy communion with his  
our Head and one with another.

5. That being thus joyned, every Church ha  
power in Christ to chuse & take unto themse  
meet and sufficient persons, into the offices a  
functions of *Pastors, Teachers, Deacons & Helpe*  
as thole which Christ hath appointed in his T  
stament, for the feeding, governing, serving, a  
building up of his Church. And that no *Antich*  
*stian Hierarchy, or Ministry, of Popes, Arch*  
*Lordbishops, Suffraganes Deacons, Arch. deacon*  
*Chancellours Parsons, Vicars, Priests, Dumb-min*  
*sters, or any such like,* may be set over the *Spo*  
& *Church of Christ*, nor retained therein.

6. That the Ministers aforesaid, being lawfull  
called by the Church where they are to admin  
ster, ought to continue in their functions accor  
ding to Gods ordinance, and carefully to feed  
the flock of Christ committed unto them, being  
not enjoyned or suffered to beare Civill Office  
withall, neither burthened with the execution o  
civil affaires, as the *celebration of marriage, burying*  
*the dead, &c.* which things belong atwel to thos  
without as within the Church.

7. That the due maintenance of the Officer  
aforesaid, should be of the free & voluntary co  
tribution of the church, that according to *Christ*  
*ordinance,* they which preach the gospel, may live  
of the gospel; & not by *popish Lordships* & living  
or Jewish *Tiths & Offerings.* And that therfor

the Lands & other like revenues of the Prelats & Clergy yet remaining (being still also baits to allure the *Jesuits & Seminaries* into the land, & incitements unto them to plot & prosecute their wonted evill courses, in hope to enjoy them in time to come) may & ought to be taken away, & converted to better use, as those of the *Abbeys & Nunneries* have been heretofore by the Princes power and authority, to the honour of God and great good of the Realme.

8. That all particular Churches ought to be so constituted, as having their own peculiar officers, the whole body of every Church may meet together in one place, & joyntly perform their duties to God, and one towards another. And that the censures of admonition & excommunication should in due manner be executed, for sin, convicted & obstinately stood in. This power also to be in the *body of the Church* wherof the parties so offending & persisting are members.

9. That the Church is not to be governed by *Popish Canons, Courts, Classes, Customs*, or any humane inventions, but by the Laws and rules which Christ hath appointed in his Testament. That no *Apocrypha* writings, but onely the *Canonicall scriptures* are to be used in the church, And that the Lord is to be worshipped & called *dpō* in spirit & truth according to that form of prayer given by the Lord Jesus. *Mat. 6.* and after the *Leiturgy* of his owne Testament, not by any other framed or imposed by

men, much lesse by one translated from the Popish  
Leiturgie, as the *Booke of common prayer, &c.*

10. That the Sacraments being Seales of Gods  
Covenant ought to bee administred onely to the  
faithfull, & Baptisme, to their Seede, or those under  
their government. And that according to the sim-  
plicitie of the Gospell, without any Popish or other  
abuses, in either Sacrament.

11. That the Church is not to be urged to the ob-  
servacion of dayes and times, lew with or Popish, for  
onely to sanctify the Lords day: Neither to be laden  
in things indifferent, with rites & ceremonies, what so  
ever inveted by men, but that Christian liberty may be  
retained: & what god hath left free, none to make bo-  
dy.

12. That all monuments of idolatry, in garment  
or any other things, all Temples, Altars, Chappels, and  
other places dedicated heretofore by the Heathens  
Anichristians to their false worship, ought by autho-  
rity to be rased & abolished, not suffered to remaine  
for nourishing superstition, much lesse imployed  
to the true worship of God.

13. That popish degrees in Theologie inforcement  
to single life in Colledges, abuse of the study of pro-  
phane heathen Writers, with other like corruptions in  
Schools & Academies should be removed and re-  
dressed, that so they may be the wellsprings and nur-  
ries of true learning and godlines.

14. Finally that all Churches & people (without  
exception) are bound in Religion onely to receive and  
submit unto that constitution, Ministerie, worship,  
order, which Christ as Lord and King hath appointed  
unto his Church, and not to any other devised by man  
what soever, *Let him that readeth, consider.*

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